

THE LIBRARY ASSISTANT

THE OFFICIAL JOURNAL OF THE ASSOCIATION OF
ASSISTANT LIBRARIANS
(Section of the Library Association)

HON. EDITOR: T. I. M. CLULOW
(Kingston-upon-Thames Public Library)

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The Library Assistant ANNOUNCEMENTS

THE next meeting of the Section will be held jointly with the London and Home Counties Branch of the Library Association at Chaucer House, W.C.1, on Wednesday, 25th March, at 6.30 p.m. A symposium of four papers on "Current practice in library work with children" will be read:

- (1) "Children's lending and reference library work," by Miss M. Watt Smith (Fulham).
- (2) "Talks and lectures to children," by Miss E. M. Exley, F.L.A. (St. Marylebone).
- (3) "Library work in the schools and school work in the libraries," by Mr. P. Clare, A.L.A. (Bermondsey).
- (4) "Reading interests of children," by Miss W. M. Longhurst, A.L.A. (Croydon).

On Wednesday, 18th March, 1936, at 7 p.m., by kind permission of the Chelmsford Public Library Committee, a meeting will be held at the Public Library in Duke Street, to discuss the formation of a Guild of Essex librarians. A paper on "The Public library service in Essex" will be read by Mr. J. G. O'Leary, F.L.A., Chief Librarian of the Dagenham Public Libraries, and the chair will be taken by Councillor E. C. Ashton, Chairman of the Chelmsford Public Library Committee.

It is hoped that as many members as possible will attend, not only from libraries in Essex, but from all parts of the Home Counties. Mr. O'Leary's paper promises to be an exceptionally interesting one, and, in addition, this is the first opportunity of visiting the new Chelmsford Public Library, a building which is attractive both architecturally and professionally. A frequent train service connects Liverpool Street and Chelmsford, and buses run every half-hour from Bow Road to Chelmsford. Both bus depot and station are within two minutes' walk of the Public Library.

Though it is late in the day, we must offer congratulations (none the less hearty) to our former Hon. Secretary, Mr. R. D. Hilton Smith, who, as many of our readers will already know, is now Hon. Editor of the *Library Association Record*. From the A.A.L.'s point of view a happier choice could scarcely have been made. To another A.A.L. Councillor of long and assiduous service—Miss Ethel Gerard—we extend our best wishes for a happy and successful tenure

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of her new post. She has just been appointed Borough Librarian of Worthing, where she will, we know, prove a worthy successor to Miss Frost.

The Hon. Secretary has been in poor health for some time past; we were sorry to learn, as we went to press, that he had been taken seriously ill. The members of this Section, who owe Mr. Revie a great debt for the unremitting care he has devoted to their affairs, will wish him a speedy recovery, and hope that he will soon be able to resume his work with renewed strength. In the interim, Mr. A. R. Hewitt, Middle Temple Library, London, E.C.4, will act for him.

Vacancy on the Council.—The following nominations have been received to fill the vacancy for a London Councillor: Bernard Bennett (Ealing), S. G. Berriman (Essex County), H. V. A. Bonny (Middlesex County), W. F. Broome (Lambeth), F. M. Gardner (Willesden), E. F. Ladds (Hertfordshire County), W. Myson (Wimbledon), and W. H. Phillips (Dagenham).

In accordance with the rules of the Association, the election will take place at the next meeting (25th March) by show of hands. Members unable to be present at the meeting may, however, vote by letter addressed to Mr. A. R. Hewitt, *Hon. Treasurer*, c/o Chaucer House, Malet Place, London, W.C.1, to reach him *not later than 24th March*.

From enquiries made of him, the Hon. Secretary believes that some misunderstanding exists as to the reason for Mr. Gardner's resignation of the Hon. Editorship. He asks us to make it quite clear that ill-health was the real and only cause. Though Mr. Gardner is far from being an invalid, his doctor insisted that he should give up some of his many heavy commitments. Very reluctantly he relinquished the Hon. Editorship. His nomination for the vacancy on the Council is perhaps sufficient proof that he does not desire to abandon all his work for the A.A.L.

The Hon. Secretary has asked us to point out that, if applicants for membership of the A.A.L., would write direct to the Hon. Membership Secretary, Mr. W. B. Stevenson, Golder's Green Library, N.W.11, they would save time and trouble for themselves, and for the officers concerned.

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LIBRARY ASSOCIATION SUMMER SCHOOL, 1936

PRELIMINARY ANNOUNCEMENT

The Seventh Annual Summer School of Librarianship, arranged by the Library Association in co-operation with the University of Birmingham and the Birmingham Public Libraries Committee, will be held in Birmingham from 24th August to 5th September, 1936.

Students will reside at Chancellor's Hall (a University Hall of Residence), Edgbaston, Birmingham. The Hall stands in extensive grounds, which include lawns and gardens, hard tennis courts, putting greens, fives courts, etc. All amenities at the Hall will be at the disposal of the students. Charges for board residence will be £4 16s. for the period of the School; £2 10s. for one week; 8s. 6d. per day.

The fee for instruction will be 15s. for the whole fortnight; 10s. for a period of one week; 2s. for day courses.

The Scheme of Studies will be based on the syllabus of the Library Association, and will include:

Bibliography and Book Selection; English Literature; Classification; Cataloguing; Library Administration, including Children's Libraries and Commercial and Technical Libraries; County Libraries; Special Libraries; Library Planning; Printing; Bookbinding.

Lectures will be held during the morning sessions. Demonstrations, practical work, and visits to libraries of different types, printing and process-printing establishments will be arranged for the afternoon sessions.

Further details will be announced shortly.

Enquiries should be addressed to:

THE HONORARY SECRETARY,
LIBRARY ASSOCIATION SUMMER SCHOOL,
REFERENCE LIBRARY,
BIRMINGHAM, 1.

CORRESPONDENCE COURSES

COURSES, SUBJECTS, AND FEES

The Correspondence Courses comprise ten monthly lessons, consisting of a prescribed selection of technical reading, hints and advice on study and

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practical work, and questions or subjects for essays upon which the Tutor will write comments or corrections.

Courses, in all sections, are arranged each season to run from April to May of the following year, and from November to December of the following year. The subjects treated, and the respective fees for each section, are as set out below:

Elementary Section.—The course covers the whole of the Library Association requirements for this section. Fee, £1 13s.

Intermediate Section.—Part 1, Library Classification. Part 2, Library Cataloguing. Total inclusive fee, £2 5s. Either section may, however, be taken separately for a fee of £1 6s. 6d.

Final Section.—Part 1, English Literary History. Fee, £1 13s. Part 2, Bibliography and Book Selection and Historical Bibliography. Fee, £2 3s. 6d. Part 3, Advance Library Administration, including either of the specialized alternatives. Fee, £2 3s. 6d.

Any person not a member of the Association may take the above courses, but at double the above-mentioned fees.

The use of standard exercise notebooks and postage wrappers is now made compulsory, and the above fees are inclusive of a sufficient supply for each course.

APPLICATION

Students wishing to enter for any Course must obtain an application form from, and return it, together with the necessary fee, to Mr. S. W. Martin, Carnegie Library, Herne Hill Road, London, S.E.24. Applications must reach the above before 20th March and 20th October for the April and November courses respectively. AFTER THESE DATES NO APPLICATIONS WILL BE CONSIDERED.

Note.—No student will receive any part of a course until at least one week after the closing dates for applications.

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ACADEMIC AND PROFESSIONAL FREEDOM¹

G. D. H. COLE

AS human societies go, we enjoy the privilege of living in one that is relatively free. As we look around us, we have every day more and more reason for valuing this relative freedom, narrow as its limits in a good many directions indisputably are. If we were in Japan, and ventured to express doubts about either her imperial destiny or her Emperor's divinity, we should run a good risk of assassination for our rash words. If we were in Germany, some of us would probably be in concentration camps, and some officially deprived of the chance of earning a living; and those of us who remained at large would all be saying "Heil, Hitler!" and uttering in chorus whatever sentiments Dr. Goebbels and his propaganda bureau thought for the time being good for the "soul" of the nation. If we were in Italy, and failed to extol Mussolini's war of aggression in Abyssinia as a supreme example of national heroism, we should find ourselves speedily in gaol, and lucky if we escaped hard physical ill-usage. Even if we were citizens of that glorious land of liberty, the United States, we might well hesitate to speak quite freely about gangsters in Chicago, or about Capitalism in Detroit, or again about our religious beliefs in Dayton, Tennessee. Nor must I leave out of this catalogue that other land of liberty, the U.S.S.R., for which I have in many respects a profound admiration. For there too the long repression of Czarism has been turned upside down, to become a war of liquidation against *kulaks* and surviving remnants of the *bourgeoisie* and unbelievers in the great shades of Marx and Lenin, to say nothing of misguided Marxists à la Trotsky, or contemptible "social Fascists" such as myself.

We live in a world in which intolerance is again abroad with a ferocity that recalls the great wars of religion in the sixteenth and seventeenth centuries. And we can reckon ourselves fortunate, for the time being, that this intolerance has so far touched us in Great Britain relatively little. I shall have something to say later of those intolerances and those limits upon effective freedom of self-expression that do beset us here; but let us recognize that, judged by a world standard, we enjoy in this country a large measure of freedom of speech and thought and even of acting against the wishes of those who form our Governments.

¹ An address intended to be read at the Inaugural Meeting, January, 1936.

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In this talk I propose to take as my subject not all freedom, but only freedom in a narrower sense—that academic freedom which concerns me specially as a University teacher, and in connexion with it the freedom of professional people in general—from scientists engaged in research or doctors in private practice to the many thousands of professional men and women who, in the service of the national or local government, work nowadays as employees of the public itself. For the most part the needs of these groups of persons for freedom are much the same as the needs of their fellow-citizens in other walks of life. But they have also special and peculiar needs, and, I think, also certain special and peculiar claims.

There are two conceptions of professional and academic work, and of the proper status and conduct of professional and academic people, just as there are two rival conceptions of the State itself. By one of these conceptions the State is an all-embracing—or, as I should say, an all-devouring—monster, to which the lives of each and all of the citizens are to be made thoroughly subject. According to this view, we are to live only for the State, to realize ourselves only in the State, to think only such thoughts as are good for the State—by which is meant only those thoughts which the State's rulers deem it good for us to think. It follows from this conception that every public servant—nay, everyone who occupies any responsible position, public or private—is to be regarded as under an obligation to further the State's policy, and to conform absolutely to the views and wishes of those who control the State. In a Society ordered on this principle, the very notion of academic or professional freedom disappears. There is one *right* attitude to everything and he who holds any divergent view is not merely wrong, but a traitor to the cause of the nation. When Father says "Turn," we are all to turn—on penalty at the least of forfeiting our jobs, and, where the rulers of the State happen to be bloodthirsty as well as dogmatic, our liberty of body and perhaps our lives as well.

The alternative conception is that which has gone historically by the name of liberalism—with a small "l." It is the liberalism, that is to say, not of the Liberal Party so much as of what is coming to be known as the "liberal epoch" of the decades before 1914. This liberalism was never, indeed, achieved fully in practice; but it rested upon a conception which can be fairly contrasted with that of the authoritarian State. According to this creed, diversity of idea and conduct is both good in itself and the best guarantee of human progress; for where men are most free to think and experiment without suppression or oppression they are likeliest, by the diversity of their endeavours, to hit on

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what is good, or better than the traditional practice, or at least to make a nearer approach to it. According to this creed, the finding out of the good and the true is a continuous adventure into the unknown, which men must be left as free as possible to follow in their own ways, using their peculiar gifts and qualities of curiosity and knowledge as best they can.

Until quite lately, it seemed to most of us that the growth of this freedom to think, to write and speak, and to act according to our several bents and equipments, and the gradual spreading of it, with better education, over a larger part of the people, were from the cultural standpoint the greatest achievements of civilization. As far as it had gone, the victory seemed to be assured; and most of us expected that further advances would be made within our own lives. But to-day all this is under challenge, by devotees of the authoritarian State, armed with instruments of persuasion and propaganda efficient far beyond anything dreamed of even a generation ago. It is not only that the freedom of speech and action is suppressed whenever it appears: it is also that the freedom of thought is attacked in far more devastating ways—by methods of mass-indoctrination which avail to give the intolerance of rulers a vast popular backing, and to turn education from an engine for the release of thought into a strait-waistcoat of mental uniformity.

It is by no means enough to note this relapse and to mourn over it. What matters infinitely more is to enquire why it has happened, is happening, and may before long seriously menace our country as well as others. For you cannot master a thing that is being urged forward by powerful forces without understanding it. Why, then, has the world so forsaken "liberalism"—with a small "l"—before liberalism had been even half achieved? Why is it plunging back headlong towards dogmatism and intolerance and enforced conformity—in fact, towards all those things which are a complete denial of the spirit of human liberty?

I can give my answer in a sentence. This is happening because the foundations of our civilization have grown insecure. Men grew tolerant one of another in the eighteenth and nineteenth centuries in proportion as they felt the foundations of society firm beneath their feet. Every threat of insecurity, even in this period, provoked a fresh burst of intolerance and suppression—fierce in proportion to the magnitude of the threat. The French Revolution was followed by a reign of terror, not only in France, but in England as well. In France dog ate dog, till Napoleon drove the survivors back to their kennels. In this country, the chained-up dogs were lashed the harder, lest they should

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break loose. The Revolution in France wrecked for a generation the hopes of even moderate Reform in Great Britain, though perhaps it also caused Reform, when it did come, to achieve a more far-reaching change. At all events, the threat to the old order bred hatred and suppression, and meant for the time a lamentable contraction of liberty.

To go rather farther back—the Renaissance was hailed as the dawn of a new freedom of thought and enquiry. But as soon as this freedom began to challenge the foundations of Society as then established, there came that epoch of gross intolerance which we call the wars of religion. Only when Reformation and Counter-Reformation had divided the world between them and the foundations of the separate national societies seemed again secure, did liberty creep again out of the dark places where she had lain hid, and set to work once more to illuminate the world.

In our day, we are facing a new challenge. The economic and political systems under which for a century and more the nations of the West have seemed to be making an assured material and cultural advance are breaking down, or at the least are showing themselves less and less able to provide the conditions of ordered progress. The Great War, which shattered much besides, shattered men's confidence in the systems under which they lived. The underdogs in all the advanced countries, promised a land fit for heroes when the struggle was over, lifted menacing hands against their rulers when they encountered instead unemployment and economic crisis. In most countries they were but half-hearted, and were beaten back; but the restoration of the old order, now working far more jerkily and uncertainly than before, could not restore their confidence and sense of security. Socialism, hitherto no more than a Utopian hope or at most a distant aspiration, became a present possibility, as the many, disillusioned with things as they were, threatened to go over to it. The opponents of Socialism, if they fought it only with the old parliamentary weapons, looked in many countries doomed to wage a losing battle. Wherever the challenge of Socialism became really formidable, or they held it so, they sought new weapons to beat it back. The most potent of these weapons has been Fascism—the armed Nationalist Totalitarian State, equipped with force, but also with every device of propaganda that modern science has put at the disposal of power, and therewith ready without limit or scruple to suppress every form of freedom that might stand in the way of the mass-indoctrination of the people.

Let me repeat. When men believe that the foundations of society are

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secure, that nothing they do or abstain from doing is going immediately and profoundly to alter the general conditions of their living together, and that freedom to think and say and act will produce no more than secondary consequences which will not greatly affect their lives—why, then they may be disposed to be tolerant, and to suffer others to think and say and act, within limits, more or less as they please. But as soon as the foundations begin to quake, and men who have been used to affluence and authority begin seriously to fear the loss of their privileges, intolerance returns, repression and tyranny come back into fashion, and the doctrine that he who is not with us is against us is asserted in its most intransigent form. Nor is the position very different where the old order actually collapses, and gives place to triumphant revolution; for in that case the revolution has to fight hard to establish itself against enemies both within and without, and anyone suspected of counter-revolutionary tendencies or even of lukewarmness towards the new revolutionary order, is apt to get short shrift.

There is, in fact, a highly unpleasant possibility that has to be faced—that tolerance and freedom of thought and speech and action—in short, that the liberties which most of us value and want to see extended a great deal farther—are but by-products of a settled economic and political order, and cannot thrive when the actual order that prevails is under serious challenge. If that view, which is at least highly plausible, be even approximately correct, there are bad times ahead of us, who value our liberties, in this country as well as elsewhere.

How far are we bound to accept this view? In this country, our politics have been based, so far, on a refusal to accept it. The defenders of things as they are have repudiated Fascism, and gone no farther than the Trade Union Act and the Sedition Act—which are, by Fascist standards, measures of milk-and-water mildness. On the other side the Labour Party, which challenges the existing order, proclaims its adherence to strictly constitutional methods, and shows the utmost zeal in defending the liberty to think and speak and write freely. If it became a Government, it would no more think of sacking the Civil Service and replacing it with exemplary Socialists than of jumping over the moon. Its Socialism is evolutionary, and it hopes to make the great change, if not by general consent, at all events by a strictly democratic process that will, even while the change is making, enlarge and not narrow liberty.

Can this be done? If it can, we may hope to keep and to widen our personal liberties. But if it cannot—if the choice is really between an authoritarian

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State to uphold Capitalism and an authoritarian State to destroy and replace it—then it is a poor look-out for those of us who are unable to toe the line to the satisfaction of the side that wins. Some of us, doubtless, will be able to toe the line—even without feeling any sense of restraint—some even with a positive sense of exhilarated release. But these will include only such as are able to find room for all their thoughts within the confines of the winning "doxy." I do not say that these fortunate ones will not be able to do good work, as some scientists and artists and writers are able to go on doing good work under the dictatorships of to-day. For no dictatorship restricts everybody's freedom in every possible direction. Indeed, there is almost no form of dictatorship that does not enlarge someone's freedom, and give at least someone an exhilarated sense of the world opening out before him.

Good work, in a scientific, artistic, and professional sense, can be done to some extent under any system, wherever there are people capable of doing it. For to restrict thought is not to destroy it, in all its forms. Along some channels it is still allowed to flow. But many of its other channels are dammed up, and, wherever suppression is widespread, much potential enlargement of human knowledge and achievement is bound to be lost. There may be compensations; for some men may think more intensely under the excitements which the epoch of struggle has engendered. That this is so is the familiar argument of the academic and professional defenders of the divine right of dogma to remain unquestioned. But, for my part, I am unable to believe much in these compensations, save in the short run. While the struggle is actually in progress, men uplifted by it and believing profoundly in the winning cause may do great work; but when once the victorious gospel has settled down to enjoy the fruits of intolerance, I cannot help feeling sure that enthusiasm will soon harden into imperviousness, and dogma that was living and creative persist as dogma dead and paralysing to the mind.

It is worth a great deal, therefore, in whatever great social and economic transactions we must make, to make them, with the minimum of interference with personal freedom—and above all of interference with the right to think and speak freely about controversial affairs. And it is the special task of those of us who hold academic offices or are engaged in any form of artistic, scientific, or professional work, to be vigilant in defence of such liberties as we possess, and active both for their extension and for the widening and deepening of liberty for the whole people, in whose freedom is to be found the best guarantee of our own. With these necessities in mind, let me speak to you for a few minutes

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about certain forms of academic and professional liberty in whose defence it seems to me especially important for us to be active here and now.

First, then, the liberty to be of what political opinion we choose, and to express it freely, without endangering our jobs. There are, of course, some jobs which impose, of their very nature, restraints upon those who hold them. I, for example, as a teacher should be very false to my trust if I tried to force my own political and social convictions upon my students, instead of trying to help them to think for themselves in their own several ways, even if they arrive at conclusions which I regard as pernicious or absurd. It is my business to help Tories to be good Tories as much as Socialists to be good Socialists, if I stand to them in the relations of tutor to student. That is the very presupposition on which I hold my job; and I should have no right to hold it if I acted inconsistently with that principle. Or again, a public librarian would be false to his trust if he sought to exclude from the Public Library books or newspapers of which he disapproved, merely because he did not agree with them. A scientist would be false to his trust if he suppressed an inconvenient discovery because, for example, it made against his religious faith or seemed likely to undermine something he valued. A civil servant would be false if he failed to do his best for a Minister whose policy was anathema to him, or a writer who consciously prostituted his pen for money.

It is often not easy in these cases to draw the exact line; for professional standards differ from place to place and from time to time. A civil servant who owes his place to the "spoils system" cannot, and cannot be expected to, behave in the same way as one whose position is unaffected by change of Government. Nor can it be helped that, though two blacks never make a white, one black does, on occasion, furnish inevitable excuse for at least a grey. If the adherents of one party are false to their trust, its rivals are almost bound in some degree to lower their own standards. That is why the enforcement of high standards is so vital a matter, and one largely, in democracies, in the hands of the recognized professional associations.

But, if it is my business as a teacher to teach my students to think not as I think, but for themselves, so it is my business, without ramming my opinions down anyone's throat, to tell the truth as I see it. My duty as a teacher is not to hush up—much less to forswear—my own opinions, but to state them freely, stating at the same time the opinions I do not hold, and my reasons for rejecting them. I shall be but a wretched teacher if I cannot teach as I think—if I am expected to suppress my own opinions, and to teach in a perfectly

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colourless way. I claim the right, as a teacher, to express my beliefs, as I concede to other teachers the right to express theirs, and as I recognize the obligation to set other views, with which I disagree, before my students as fairly and reasonably as I can.

It follows from this that I am opposed to all persecution of professional people for the open expression of their opinions, in or out of their jobs. A teacher, or a civil servant or local government officer, or any other professional worker, ought to be as free to say what he thinks about anything as any other citizen. It is, indeed, a special obligation upon him to state his opinions in a reasonable fashion; for he has, *ex hypothesi*, been educated up to that. But, within very wide limits, he and no one else ought to be the judge of this reasonableness; and it is highly dangerous to accept its enforcement by any superior authority. By no means all things that ought to be done ought to be enforced. It is of the very essence of liberty that it involves a wide freedom to do wrong.

For, as soon as you attempt to set up an external standard of what is reasonable, all the devils of suppression are set loose. It is a very high achievement of culture to recognize the reasonableness of a statement of a case of which one deeply disapproves; and the only safeguard of freedom is that men should be left, in this matter, to be their own judges, and that the utmost effort should be made therewith to build up among all the professional groups high codes of honourable conduct to check the misuse of freedom.

How, in these respects, do we actually stand in Great Britain to-day? I shall confine what I have to say on this point to teaching, because that is what I know most about. Our older Universities—Oxford and Cambridge—have, for those actually teaching in them, a high standard of freedom. The teacher is free to say what he believes. Where this freedom falls short is not in the restraints placed on the actual teachers, but in the limits on their recruitment. Even Oxford and Cambridge are too ready to play for safety, and to avoid in making new appointments, persons who are likely to prove "awkward," or not to "fit in." There is an element of exclusiveness, of social "clubbiness," which causes the freedom accorded to those who actually are appointed to mean less than it might.

In the newer, less endowed, Universities, freedom is, I think, distinctly less. Recruitment is limited less by clubbiness, but more by the desire to avoid offence to possible benefactors; and this desire also plays its part in limiting the actual freedom of those who do get appointed to teaching posts.

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This limitation, apart from the problem of recruitment, is not at present serious; but this sector of the freedom front needs careful watching.

In the schools, the situation is far less satisfactory. Some well-endowed schools have, indeed, an internal tradition of freedom resembling that of the older Universities. But for most of the so-called "public" schools, under our educational system, which so thoroughly sunders class from class, the pressure of parents' and old boys' opinion in favour of the accepted orthodoxy is apt to be severe, and to exert a powerful restrictive influence on the conduct of those appointed, as well as on the selection of masters. Moreover, many schools claim the right to restrict very narrowly the out-of-school activities of their staffs, and would take strong objection to one of their masters who ventured to appear as a Labour candidate in a municipal election, or, say, as an advocate of birth-control at a public meeting. "The parents will object, and the school suffer damage," such offenders are told; and they are often bidden mend their ways, if they would not find themselves under the necessity of seeking a livelihood elsewhere.

In the more truly public schools—I mean, in the secondary and similar schools maintained by the local authorities—the situation differs widely from place to place. But it is very often dangerous for a secondary schoolmaster to take a prominent part in local public affairs, unless he does so on the "right" side. He may not lose his job; but he is very likely to lose his chance of promotion. In the elementary schools, too, there are big differences from place to place, and also between provided and non-provided schools; and here too the question of promotion is really the crux of the matter. It does not pay to be active in causes which are unpopular among the members of the L.E.A. or among the governors of schools in search of headmasters or headmistresses.

Of course, where actual and tangible cases of infraction of the teacher's liberty occur, they are all too often marginal cases, or cases in which the victimized teacher is not precisely the person whom the lovers of freedom would have chosen to defend. That is, I suppose, no less true of other professions. It is bound to be so; for naturally the tactless, the foolish, and the in some way undesirable are more likely to be singled out for penalization than those who are paragons in everything but the holding of unpopular opinions. If we value freedom, we must be prepared always to rally to the defence of persons for whose ill-treatment we cannot help feeling that there is some excuse. Dangerous precedents are most easily established by beginning with

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dubious instances. Let the marginal case go, and the case next to it becomes marginal in its turn.

I have spoken of teaching, because that is my job, and a man had best stick to what he knows. But I imagine that much of what I have said applies with little change to other professions. Allow me, then, to reiterate my claim in a more general way. I want professional men to be as free to speak and act in all matters that affect their citizenship or their research or their private interests as well-to-do citizens without jobs to consider. I want them to be as free, that is to say, apart from restraints which they impose upon themselves, as called for by the nature of their work. I hold that a professional man, in public or in private employment, should be as free as anyone else to take part in politics, to express his opinion on religion or birth-control or any other controversial matter, to become a candidate for municipal office, or—though I know that here I am treading on still more controversial ground—to divorce or be divorced without loss of position under any circumstances which would not cause the ostracism or social disgrace of, say, a business man or a member of the aristocracy. For I am claiming that, outside his actual hours of service, the professional worker ought to be treated just like anybody else—and as the freest and most fortunate members of Society are treated, not those who are particularly subject to social or economic pressure.

We have a right to expect that, in his private life, the professional worker shall behave as well as other educated citizens have to behave in order to hold their place in Society. But, apart from the special question of the relations between teacher and student, or doctor and patient, we have no reason to insist on their behaving better than other men. If they do, so much the better; and they may feel upon themselves an obligation to maintain a higher standard. But Society—this is my point—has no right to exact this higher standard on penalty of dismissal and disgrace. Nor, I should say, has any professional association such a right.

I am well aware that I have spoken in this address as if the freedoms which are enjoyed with tolerable fullness by those who are comfortably off extended a good deal farther than they do in fact among the poorer parts of the community. In fact, the "democratic" liberties which we enjoy are for most people seriously circumscribed by lack of means. There are many freedoms that a man may take if he has a secure income of his own, but dare not even think about if he depends for the means of living on holding his job. There are, again, many freedoms which, quite apart from any danger of "the sack," a man simply cannot

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enjoy, though they are his in theory, unless he can afford to pay for them. Divorce is one of these luxuries; but there are very many of a less obvious sort. The well-to-do suitor, for example, enjoys opportunities for his courtship that are far beyond the reach of the mass of love-makers. The well-to-do student enjoys a freedom of study which those who live in a crowded cottage have good reason to envy. Educational opportunity, social opportunity, the opportunity to arrive at manhood sound in body and mind, are distributed with gross inequality, and without any relation to merit or capacity for service.

But these are issues far too wide to be raised in this address. I am discussing to-day, not the case of a fundamental change in our social and economic system, but the immediate defence of such liberties as we do possess, and the possibilities of their enlargement within the bounds of the existing order. I feel sure that, whatever wider measures we may feel called upon to take for the preservation and enlargement of liberty, those of us who belong to the academic and professional grades in society are also under a special obligation to stand together in defence of our rights to think and speak and act according to our consciences and convictions.

There is the greater need of this, in a world that has been driven well-nigh mad by injustice and suffering, so that many of its people have sought release in violence of thought and deed, turning their resentment blindly upon the mass of mankind, much as a man, taken by surprise, may unreasonably kick at the stone over which he has stumbled. Till the world's future is settled again for a time, till we have made up our minds with collective definiteness as to the nature of the social system under which we are to live for some time to come, persecution and intolerance are certain to be very much abroad, wearing the cloaks of patriotism, or nationalism, or that *sacré egoïsme* which is the favourite doctrine of tyrants. We, in our relatively comfortable corner of the world, where we are still at least comparatively secure from the tempests that are blowing about elsewhere, have a special responsibility for upholding as long and as far as we can, the belief in tolerance and reasonableness, in persuasion as against violence, and in justice as against sheer predatory grabbing. And, in our comparatively tranquil country—comparatively tranquil as yet—a very particular responsibility rests on those of us who are called—sometimes in praise and sometimes in derision—"the intellectuals." For we, if anyone, ought to know that most questions have more than one side, and that, though truth is a very positive thing and the lie man's enemy, truth is best sought, and the lie best routed, not with fire and stake, or concentration camp and rubber truncheon, but by arguing

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freely about them until their several natures appear. *Magna est veritas : et prevalebit*—if it is allowed squarely to confront error in open argument. But if we allow the voice of argument to be stifled, who can say with confidence that the truth will win? Not I. Error is a likelier victor, at least for the time; for *inter arma* the laws of logic, as well as the laws of Parliament, are apt to be silenced and set at nought. Let us then fight with all our powers to keep and to enlarge our freedom, and especially those academic and professional liberties which our brothers in too many civilized countries have of late disastrously lost.



AN ASSISTANT'S DIARY

"SCRIPTOR"

13th January.—No entries here for some weeks, owing to sickness at home, which gave no space for indulgence at this pastime. Must now be more regular, as Mr. Editor wants an extra dose for the March number. In speaking of editor, would like to take this opportunity, though somewhat belated, of offering my welcome to our new editor, and my regrets at losing Mr. Gardner. Under his pen, it is pleasant to remember how the ASSISTANT has grown into the real live thing that it now is, and sincerely hope that when the amalgamation comes his labour will not have been vain. Though I never have met him in the flesh, I always felt in our correspondence that we were intimate friends. And in welcoming his successor can only say I already feel the same towards him, by reason of his warm introductory letter to me. Have every confidence that the ASSISTANT will continue as lively as heretofore.

18th January.—Found much solace this afternoon in discourse with borrower who sympathized with our lot! So rare a phenomenon must be recorded. This elderly gentleman, of not too expensive an education, just used a little common-sense thought, and realized how awkward are our working hours, cutting us off from so much natural intercourse with our fellows. So found opportunity to vent my belief that this deprivation of much ordinary social life is a hindrance to our full development as good citizens with a normal outlook, and which in turn has an adverse effect upon our usefulness in our profession. Feel unable to bring this down to hard fact, but sure this must be so, and that the best library service, measured in real terms, not by statistics merely, is that in which the assistants get as full opportunities in social life as any of their fellows.

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22nd January.—Fell to talk this lunch-time with clerk from another department over our work. He says why not have girls to do the counter-work and more ambitious and experienced fellows to do the "more interesting and responsible work"? So tried in some measure to reveal to him the finer points in the relationships of "ordinary" counter-work and "the more interesting and responsible work," and how the best counter-work is really done by those with an insight and knowledge of the inside and administrative routine. A point so often unwatched by seniors and chiefs.

25th January.—How many poor assistants there must be who, like me, scan hopefully week by week the advertisements of the *Municipal Journal*! Noticed lately how many authorities are offering very low salaries for responsible positions. One particularly, which lately required a Librarian for the princely stipend of £150 per annum! What is the L.A. doing about this? What would any other professional body do in like case! Surely it would regard as an insult to the profession any qualified member thereof applying for such a post. Certainly nothing can be done on the side of the local authority, but it may be done on our side. In that way any authority which offered too low a salary would be automatically barred from securing a qualified officer. The sequel is obvious.

5th February.—Another instance this day of borrower having in use two tickets, one being duplicate of the other. Apparently had stated the original to be mislaid, and was given a copy thereof. Much to-do about this, and all of us arraigned for carelessness. Unreasonably, as I thought, for what boots it if one or two borrowers have extra books out inadvertently? Are they not making more use of the library to their own good and ours?



OUR LIBRARY

Library administration, by S. R. Ranganathan. Madras Library Association, publication series, No. 5. (London, Goldston, 12s. 6d.)

IF I were asked to divide the English output of books and articles on librarianship into two main classes I should say:

- (1) Philosophy without practicability.
- (2) Practicability without philosophy.

In view of this it is distinctly intriguing to examine a book which is so detailed that even the newest junior may find his little jobs described with

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infinite care, and which is, nevertheless, based on a profound philosophy of librarianship which is itself part of a philosophy of life. It is not unnatural that one of the first manuals of this kind should come from the East, since the East has always been the chief source of workable philosophies. Empire builders, who delight in the triumph of law and order by reason of Japanese militarism in China, please note!

An admirable quotation on Mahasaraswati prefaces this book, and may be taken as its pervading philosophy. The same author's *Five laws of library science* are the detailed application of this, and are constantly quoted as guiding precepts.

The book is divided into four parts, each with chapters classified by the author's Colon classification. I have always regarded classification as one of the lowest of the many black arts practised by the librarian, and, since I possess neither the courage nor the ability to scrap it, I shudder whenever a particularly knotty point forces me to take a direct personal interest in it. But the systematic arrangement of this book makes me admire what I cannot understand. The detail here is amazing, and ranges from bookcards, systems of interloan and binding schedules, to closed sequences (what a lovely name for dirty books!), the effects of the monsoon on books, and the baiting of rat-traps, including a dissertation on the necessity of outwitting these cunning little creatures by changing the menu provided in the traps. Says the author, "It is the business of the building section to guard the library from the mischief of rodents, rats, bats, bandicoots (What is a bandicoot? Give a short description of a day in its life and discuss its normal relationship with the librarian), and squirrels. If one of my students harangues me on the advantages of metal shelving in hot climates, this is perhaps the only occasion on which I remember the physical difficulties inherent in library organization in the tropics. If it were necessary to plan even the daily opening or closing of an English library on similar lines to an Indian, the B.B.C. would want to broadcast it instead of the Ceremony of the Keys. Other difficulties in India are the extravagant number of holidays (more Christian holidays alone than in Christian countries!), late-attendance days, early-closing days, and the complications in book-purchase resulting from the long distance from chief markets. Library administration in India is a job for Bernard Shaw's superman, not for frail human beings, and Mr. Ranganathan is to be congratulated on this book, the compilation of which would have made even Hercules prefer his little job on the Augean stables.

This book is, as the author says, "A most prosaic manual full of details," and

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it shows a deep knowledge of the literature of librarianship, and the literature of life. I defy anybody to read right through it, but it is admirable as a reference desk-book, accessible for consultation on almost any point. It is as comprehensive as the Athanasian Creed and as exhaustive as the *Anatomy of melancholy*. 673 pages for 12s. 6d. Can I say more?

W. A. M.



VALUATIONS

STANLEY HOLLIDAY

AN otherwise interesting selection of lists, bulletins, and reports is marred by a profusion of dashes, commas, and points. Legibility is not served by over- or unnecessary punctuation. Type faces, on the whole, are clear if not everywhere distinguished, but the several specimens of cyclo-styling can scarcely be called good. One suggests that elite rather than pica typewriter face is more suited to this means of reproduction.

Of the children's libraries' publications received, *Watford's* "Junior book-shelf" survives a not quite satisfactory paper. Miss Penman's brief annotations are tempting, although preceded by a bathetic editorial. The book list is up to date, and—praise be!—becomingly short. "Books for boys and girls, 1935," from *Derbyshire County Library*, reproduces several good illustrations from children's books, and is clearly and boldly printed. Its insistence on publisher and price is rather deadening, but these were probably included for some special reason. Chikanee and Chilawee have stolen *Newark's* heart away. A half-page, or one-sixteenth of the Gilstrap Library's cyclostyled junior bulletin, "Playmates," is given to a rapturous note on "Sajo and her beaver people." A second such would have more than compensated for the Dodgson-cum-Paul Nash cover design. The tone, but not the title, of "Playmates" is commendable. One hopes shortly to see this bulletin in all the dignity of true print. "Some books to read in the Christmas holidays," from *Oxford's* junior department, proved to be disappointing. The really excellent wrapper concealed within a poorly displayed and monotonously annotated list of unseasonable length. When *Oxford* can produce contents to match such a wrapper (and why not?), the list will have been achieved whereon we'll look "with a sweet emotion." There is no reason why "Junior joy" from *Altrincham* should not be improved upon, while the "Chimney corner" from *Leeds* is borne down with the weight of too much black ink.

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A county has conceived, begot, and thrust its child into the cold and critical world. From *Middlesex* comes the first number of "Books for all," a bi-monthly magazine. Some lines—perhaps not quite as meaningless as those which whirl across the occasional bilious green of "Recommended books"—adorn the cover; and at some stage of production inner margins have been lost. But this is mere carping. The contents are well written and thoroughly interesting. The common-sense and not unhumorous editorial is an unspoken reproach to the "dear readers' " type of publication. Captain Wright feels that his claim to wholly satisfactory service is marred by the absence of personal contact with readers, and indeed voluntary helpers, though excellent and well-meaning people, can never fill the gap between county headquarters and borrower. But in *Middlesex* at least there will be many who after a perusal of "Books for all" feel themselves nearer to the wizards of Hounslow.

The bays are shared by *Lowestoft* with a "Booklist" and *Bethnal Green* with "A Handlist of books for students." Gill Sans is the type face in both instances, and the formalized shop-front cover design of the latter is a very clever piece of work, even if it smacks of the Queen's Hall 2s. variety of culture. *Lowestoft's* list could have been improved, first, by a general elimination of punctuation and the use throughout of italics for the author's names; second, by an arrangement beneath the title more arbitrary than alphabetical. Hodgkin's "Anglo-Saxons" and "I walked by night" are strange companions! Several text-books are missing from the *Bethnal Green* "Handlist" which have a right to be there, and the selection seemed a trifle unequal, but small criticism in no wise detracts from its usefulness and quality.

A fine piece of publicity comes from *Leeds Commercial and Technical Library*. That is, not so much the lists on "Mechanical engineering" and "Workshop practice" (in the printing of which a worn and dirty fount has been employed), but the City Librarian's circular letter to business men advocating the purpose and merits of the *Technical Library*. A little over-latinized for the honest trader perhaps, but its composition can only be described as cunning. Together with the wrapper from *Oxford*, this letter shares the distinction of first-class display. Mr. Gordon would render a public service by a wholesale distribution of his letter among librarians as an example of what library advertising should be.

"The Coventry bookshelf" pursues its immaculate and conservative course. A point emerges from a comparison of its annotations with those of other bulletins—especially relating to the more "literary" works. There is a danger of undue standardization through the use, by conscientious cataloguers,

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of identical sources—prefaces, *Spectator*, *Listener*, *New Statesman*, *Observer*—for their evaluative notes. The obvious remedy is a considerable leavening of what may be termed domestic evaluation. There is no reason, for example, why the personal opinions of a Coventry cataloguer should not have equal or more value than those of a log-rolling journalist. *Vide* Pope—"Essay on criticism." As an aside on the subject of evaluation, one predicts that murder and sudden death will stalk the streets should Mr. Hugh McDiarmaid ever glimpse the anti-Gaelic annotation to Power's "Literature and oatmeal" in the *Hyde "Bookman"*—a journal of penetrating middlebrow-ness.

In *East Sussex* the printers have had a heavy time. The County H.Q. at Lewes has issued eight "select" (here synonymous with "all-embracing") reading lists on special subjects, seven of which exceed twenty-five pages in length. The format is not attractive, but the lists have met with continued success, second and third editions being called for. It is essential for a county to publish some form of printed guide to stock, and *East Sussex* follows a wise course in issuing piecemeal bibliographies rather than a complete annual catalogue, for when revision is to be made, three points must be borne in mind. First, the all-important question of cost; second, seasonability, when—as a trivial instance—a list of holiday guides in June is worth infinitely more than those embedded in the annual sweeping-up in January or February; and third, as clearly demonstrated in the *East Sussex* lists, the problem of special application. Since Sussex comprises a large farming community, the list on Agriculture has gone into a third edition, whereas "Books on Architecture" has met with no such demand. Hence, when the entire catalogue has been covered, the librarian will have at hand an exceedingly valuable guide to book selection.

Two heavy-weights clamour for attention. *Dagenham's* "Four thousand recommended books" has reached a second edition, no doubt deservedly. A glance through the sections on Geography and Travel convinced one further of the awful mediocrity of books in English which purport to bear on these two subjects—Brooks, Stamp, Clare Cameron, H. V. Morton—bah! Liddell Hart is there on the Great War, but not Cruttwell, which is a pity, while London and Middlesex have had a raw deal in the works chosen to represent them. A further point. If *Dagenham* has its geologists and anthropologists, surely *someone* is interested in the cinema?

A considerable tome has been produced at *West Ham*. Its title, a "Catalogue of books on politics contained in all the libraries," rather forbids criticism, though it is perfectly fair to quote against it from an old *L.A. Record*: "We often

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dignify with the name of catalogue that which is nothing more than a mere list." However, *West Ham* possesses a great deal, if not everything, on which to feed our future Webbs and Finers.

A final word. One hopes for the good of the profession that the howler on page 5 of the *Heston-Isleworth* report was corrected as publicly as possible!



COUNCIL NOTES

THE outstanding item on the agenda of the meeting of the Council on 15th January was the declaration of the result of the second ballot on the Amalgamation proposals. In view of the provision that two-thirds of those voting must support the proposals before they could be adopted, the Council agreed that the result of the ballot constituted a rejection of the amalgamation proposals. Careful consideration was given to the situation created by the result of the voting, and eventually it was agreed that nothing could be done until the L.A. Council had been informed and decided upon their future course of action. The matter would be fully considered at the Annual Meeting of the Section in April, especially if the L.A. decided to give the necessary twelve months' notice to terminate the 1929 agreement between the two bodies.

The Hon. Secretary reported that a resolution from this Council requesting the L.A. to issue certificates to all successful candidates in each section of the L.A. examinations was now being considered by the L.A. Education Committee. Arrangements had now been completed for the A.A.L. Sessions at the Margate Conference. The paper on "The Training of library staffs" would be given by Mr. J. T. Gillett, of Leeds. The four short papers on unusual technical practices would be read by Miss S. P. T. Jacka (Hornsey); Mr. E. R. J. Hawkins (Croydon); Mr. L. White (Leeds), and Mr. H. Wilson (Leyton). At the session on library work with children, the following members of the Circle of Library Workers among Children would each contribute a short paper: Miss T. M. Corbett (Paddington); Miss E. G. Hayler (Croydon), and Miss M. Watt-Smith (Fulham).

Mr. H. C. Twaits was re-appointed as Hon. Librarian and Mr. W. B. Stevenson re-appointed as Hon. Membership Secretary, while Miss Exley was elected Chairman of the Council. The following committees were appointed:
Finance: Miss White, Messrs. Austing, Cooper, Collett, Howarth, Hurford, and Pugsley.

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Education and Library: Miss Baker, Miss Gerard, and Miss Wragg, Messrs. Coult, Gillett, Jones, Martin, and Woods.

Programme: Miss Exley, Messrs. Clulow, Martin, and Pugsley.

Press and Publications: Miss Exley and Miss Rogers, Messrs. Bristow, Burgess, Davies, and Stevenson.

For the Education Committee it was reported that consideration was still being given to the arrangements for courses under the new L.A. examination syllabus. It is hoped to make a report to the Council in March. The Hon. Secretary reported on the present state of affairs with respect to the resolution submitted by the A.A.L. to the L.A. in 1934 requesting the L.A. "to admit to Fellowship of the Association only those persons who have qualified in L.A. examinations." It had been decided by the L.A. Council at its meeting in October 1935 that the Diploma of the London School of Librarianship would exempt the holders from any examination by the L.A. for the purpose of Registration as Associates, but that those who wished to proceed to the Fellowship of the L.A. would require to pass the whole of the Final Examination of the L.A. The A.A.L. Council agreed that the compromise arrived at in the above was acceptable, inasmuch as it admitted the principle embodied in its resolution, *i.e.* that the L.A. should not grant Registration as Fellows to candidates whom it has not examined, either wholly or in part. Careful consideration was given to the draft new Bye-Laws of the L.A. (drawn up to give effect to the amalgamation proposals), and a series of amendments adopted for submission to the L.A. Council.

J. R.

[At its meeting on 7th February, the L.A. Council, having been informed of the result of the ballot, decided to terminate the existing agreement between the two bodies by tendering the requisite twelve months' notice. In February 1937 the A.A.L., as at present constituted, must cease to exist. The L.A. has appointed a committee of its own (in lieu of the joint committee which produced the rejected proposals) to consider the necessary reorganization. It is not possible to indicate at present whether this new committee will start *de novo* or alter the scheme from considerations of the L.A.'s advantage alone. The whole matter will be discussed at the Annual Meeting on 8th April; meantime all members are urged to give the new circumstances their careful consideration.]

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THE DIVISIONS

SOUTH-WESTERN DIVISION

THE Annual Meeting of the Division was held at Portsmouth, on Thursday, 16th January, 1936. The meeting took place in the Fratton Carnegie Library, under the Chairmanship of Mr. G. White. The Annual Report revealed a satisfactory state of affairs, with an increase of membership, and a good average attendance at the meetings. The financial position was reported in a sound state.

The following officers were elected for the ensuing year. *President:* Mr. H. Sargeant (City Librarian, Portsmouth); *Chairman:* Mr. T. C. Boulter (Bournemouth). *Secretary:* Mr. L. Ives (Bournemouth). *Treasurer:* Mr. H. K. Bristow (Bournemouth). *Auditors:* Miss K. Bennett (Portsmouth) and Miss A. Blondell (Bournemouth). *Committee:* Miss F. Spiers, Miss M. Dingle, Messrs. G. Humby, G. White, J. Olle, H. Johnstone, and J. Austin. Following the meeting, a visit was made to the Library of the Catholic Bishop of Portsmouth (Most Rev. W. T. Cotter, D.D.), at the Bishop's house, where the Bishop's secretary showed the principal treasures of the collection.

By the invitation of the City Librarian and Staff, tea was partaken at the Carmo Café, followed by a talk on "Woman's contribution to literature," given by Mr. J. W. J. Machin, M.A. (London), of the Southern Secondary School for Boys, Portsmouth. Mr. Machin gave a complete and interesting survey of his subject.

KENT LIBRARY GUILD

A meeting was held at Dover Public Library on Wednesday, 8th January, 1936, when the Librarian, Mr. W. A. Munford, conducted a tour of inspection of the Library, after which tea was served.

Four short papers were then read: "Modern work with children," Miss J. O. Smith, of Dover; "Library of congress printed card system," Mr. O. Southall, of Maidstone; "Regional bureau," Miss I. B. Grant, Folkestone; "Some suggested revision of the A.L.A. catalogue rules," Mr. H. Routley, Margate. Many points of interest were raised and provoked much discussion.

The next meeting will be on Wednesday, 4th March, 1936, at Maidstone Public Library, by kind invitation of Mr. A. J. Golding, Librarian.

The Library Assistant CORRESPONDENCE

CENTRAL LIBRARY, WALTHAMSTOW, E.17.

THE EDITOR,
THE LIBRARY ASSISTANT,

DEAR SIR,—

In a letter published in your last issue, Mr. Smith suggests that some extra qualification should accrue to those members of the profession who gain the Diploma under the new syllabus. At first sight this seems fair enough, for there is no doubt that the demands made by this syllabus will be much heavier than hitherto. But is such a scheme as he propounds practicable?

We have no means of telling whether these alterations in the syllabus are final; in fact, if we ever hope to achieve equality with other professions, the standard of our examinations will have to be raised even higher. It is impossible for new designations to be formulated for every such change, and if once such a step is made, however tentatively, it will be necessary to continue the process. In a few years we should have D.L.A., M.L.A., and any other designations necessary, besides the despised F.L.A. and A.L.A. This is obviously out of the question, and it would appear that all we can do is to realize that it is for the good of the profession as a whole that the standard of its qualifications should be raised and not bother about our own personal status.

Yours faithfully,

ERIC A. LEYLAND.

PUBLIC LIBRARY, CHELTENHAM.

THE EDITOR,
THE LIBRARY ASSISTANT,

DEAR SIR,—

Although perhaps one wishes to be classed among the happy possessors of the "F.L.A.," nevertheless, one feels that the revised syllabus of the professional examinations is a marked improvement on the present scheme.

The capability of candidates to pass examinations in cataloguing and classification alone is not a sufficiently high standard for the award of the "A.L.A.," which should denote all-round experience and efficiency.

The age limit imposed for the Final examination ensures wide practical

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experience, so essential in our profession, and which cannot be tested adequately by a written examination.

Will not the restriction of the number of Fellows be advantageous? We cannot all hope to receive high appointments, and yet, if we all possessed the "F.L.A.," should we not expect to? As the *Library Association Record* for November 1935 points out, many will confine themselves to gaining the "A.L.A.," leaving the "F.L.A." as a qualification for the highest grades, and "so reducing the present tendency to an excess of Fellows."

The greater the number of those possessing the Fellowship, the less highly will it be regarded. If our examinations were of a low standard, most of us would pass, and so become entitled to Fellowship, which would in time become merely an ornament and certainly be of little value.

Those who gain the "F.L.A." under the new scheme will feel that it is a well-earned prize, and will realize with satisfaction that they really deserve their names to appear on the register of the Fellows of the Library Association.

Yours faithfully,

P. E. MORGAN (Miss).

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